POPULATION AND ETHNOGEOGRAPHY

●161 Population estimates.- Population figures and estimates, 1770-1932, are:

Year	Tüb.	Pal.	Tüb.+Pal.	Banka-lachi	Author-ity
(1) 1770			1000		Kroeber, Handbook, 608, 883
(2) 1854			100(100?)	50?	Henley, 511, 515
(3) 1855-60	228	65	293		Village site estimate, 1932
(4) 1863			220		Massacre estimates
(5) 1910			105		Ind.Pop. U.S., Alaska, 18
(6) 1932	145	0	145		Field census

161 (1) Kroeber's estimate admittedly a guess;
114 probably too high.

(2) Henley, 1854, reports 100 "Kern River Indians"; his assistant mentions "Joaquin's band of 20 men from Kern River" which had been sent away from Sebastian Military reserve in 1854 previous to Henley's visit to Kern r. If Joaquin's band was not at Kern r. when Henley was there, we should add 100 persons, assuming each man represented 5 individuals, to Henley's figures. Henley's mention of small group to W of Kern r. may refer to Bankalachi.

(3) Village site estimate derived from SM's list of 12 Tübatulabal, 3 Palagewan hamlet sites (p. 41); SM's estimated hamlet populations totaled 475 Tübatulabal plus 110 Palagewan; these totals reduced by 50 per cent because person-by-person listing of inhabitants of hamlet No. 5, in which SM lived as a boy, totaled 14 persons; SM had previously estimated population of 30 for this site.

(4) In massacre 1863, 39 adult Tübatulabal and Palagewan men killed (SM); military reports say 35 (Chalfant, 146). Five adult males survived (SM, PN); these, together with males killed, comprised all adult males of 2 bands. Taking 44 as number of adult males prior to massacre, assuming each represented 5 persons, total population of 2 bands is 220.

[162] (6) Population 1932 distributed as follows: within home area full, 3/4 bloods 65, 1/2 bloods 21, 1/4 bloods 10, total 96; outside home area full, 1/2 bloods 40, 1/4 bloods 9, total 49. Males, 74, females 71; grand total 145.

161 All estimates seem to point to figure somewhere between 200-300 for combined Tübatulabal-Palagewan population ca. 1850, when whites first settled in area. In accepting figure as low as this for population in aboriginal times 2 possibilities have to be considered; San Buenaventura

161 mission, which Tübatulabal visited, may have
[164] drawn on population between 1775-1825 or if, as SM stated, it did not, epidemics originating at the mission may have caused early depopulation. Possibly the population totaled nearer 500 than 300 in aboriginal times.

165 Causes of depopulation during last 75 years have been Kernville massacre, 1863 (see Autobiography of FP); measles epidemic, 1902; influenza epidemic, 1918.

131 Territorial boundaries.- Boundaries of Tübatulabal and Palagewan territory as defined in
311 general way by SM, FP extended W of line drawn from Mt. Whitney along crest of Sierra Nevadas S to Walker pass and from Walker pass SW along s. edge of South Fork valley and down Kern r. gorge to stretch of rapids 1/2 mi. upstream from w. mouth of gorge. From latter point boundary line extended NE along crest of Greenhorn mts., past headwaters of Bull Run creek and NE to Mt. Whitney (fig. 1). The n. two-thirds of area served chiefly as hunting range; SM could give few place names in it, never having pene-
[773] trated far into it; in myth (Voegelin, 1935 b, 193) Coyote and Wolf go to Mt. Whitney to hunt. The s. third of area, in aboriginal times as today, more intimately known and was focus for human activities.

423 Whether Tübatulabal and Palagewan ever laid
621 claim to definitely bounded subareas not clearly determined; in all probability did not, as land ownership, either by individuals or hamlet, band groups consistently denied by informants. Examples numerous of members of both bands ranging in each other's habitat while hunting, fishing, seed gathering.

101 The Bankalachi SM located ca. 1855 at Poso
131 Flat, which is 12 mi. W of junction of Kern r. and Erskine creek, and 5 mi. W of Greenhorn mts. "When I was a boy I visited them there; we had relatives there. There were lots of Tolowim at Poso Flat then" (SM). PN located them at Deer creek. SM's location of Bankalachi is 15 mi. S of territory Kroeber assigns them at headwaters of Deer creek, White r., and Poso creek (Handbook, 610; pl. 47), but evidently Bankalachi were shifting about ca. 1850, as Powers says, "the dwellers on Poso Creek and White River often suffered terribly from (malaria) and, finally, within the American period or very soon before it, they all removed to a place called Whiskey Flat, in the more salubrious region of the foothills, from which they went down to their old home only once a year, in the spring, to gather food seeds" (Powers, 363). "Whiskey Flat" was first American name for Kernville (Pen Pictures, 274), which is on e. slopes of Greenhorn mts. in Palagewan area; Powers may be referring to another Whiskey Flat W of Greenhorn mts., as only a few individual Bankalachi ever lived E of these mts. among Palagewan, although they often visited Tübatulabal area to gather piñons (SM, PN).

[p. 39(6)]

4: Kroeber E-5 (no date) 1925 NS22 Tübatulabal NS22
Yokuts NS29

of these terms to wider groups. Thus the "Yokol" of the Tübatulabal seem to have included also the Gawia, Yaudanchi, and perhaps other tribes.

The Tübatulabal of to-day may aggregate 150. Perhaps the number is nearer 100. On the ancient population there are no data. A thousand seems as reasonable a guess as any other: at least it appears ample.

ARTS.

The Tübatulabal are one of the seemingly endless number of California tribes whose customs have never been described in any detail. Intercourse and intermarriage between them and the Yokuts were so frequent that they must have been strongly influenced by this much larger nation.

Their basketry is scarcely distinguishable from that of the southern Yokuts; it appears to average a little better in fineness. Tree yucca root replaced *Cercis* bark for red patterns. They made pottery of the same type as the Yokuts. Like these people, they ate tobacco mixed with lime. Their houses, or at least one form of dwellings, were covered with tule mats.

It is not certain that they had any form of sweat house: what may be remains of such have been reported. Balsas of bundled tules, with a keel, a slender prow, and a square stern, were made. The dead were buried.

SOCIETY.

In their social life they stood more apart. The exogamous moieties of the Yokuts were not represented among them. There are possible traces of the totemic manifestations that accompany this dual organization. Young eagles were caught and reared. They were not killed, but were ultimately liberated. The plucking of their feathers seems to have been only a minor end of their captivity. Other birds, such as condors, crows, hawks, and geese, and even young coyotes, were kept as pets; in some cases inherited by the son from the father. In mythology the eagle is the chief, the coyote his antithesis; one has as associates a variety of birds, the other lizards, vermin, and trivial or noxious beasts.

In some matters Yokuts practices have failed to obtain a foothold, or a secure one, among the Kern River people. The parent-in-law taboos are not observed, or only by those individuals intimately associated with the Yokuts by intermarriage. This factor, incidentally, has introduced a number of Yokuts personal names among the Tübatulabal, who care very little whether an individual's appellation has any meaning as long as it is the name of an ancestor. The designation of kindred is almost identical with that of the Kawaiisu, and